

The final stage was that the whole threefold characterization of ideal holy men was borrowed from A IV 45 by the other texts cited. I would surmise that the two A passages took it first and the *Cakkavatti-sīhanāda Sutta* last of all, because that is a much longer text, which like much of the *Dīgha Nikāya* has been built up by combining several pericopes.

I hope to have shown that this process of composition was sometimes done in a rather automatic way: in this case, at least, the results can no longer be plausibly claimed to reflect the Buddha's own terminology. I hope also to have shown that how the Buddha argued with brahmins can be relevant to understanding some aspects, including verbal details, of his teaching. This latter theme I intend to explore in future publications.

OXFORD

Richard Gombrich

#### Notes

<sup>1</sup> All references are to PTS publications.

<sup>2</sup> A. K. Warder, in his *Introduction to Pali*, p. 131, uses this as a passage for reading but omits our expression, so he must have seen it as problematic.

## MINOR PĀLI GRAMMAR TEXTS: THE SADDABINDU AND ITS 'NEW' SUBCOMMENTARY

### Introduction

The epilogomena to volume I of the Critical Pāli Dictionary<sup>1</sup> give a list of 'fourteen minor texts' on Pāli grammar with a considerable number of exegetical works (see CPD Epilogomena 5.4.1–14)<sup>2</sup>. Most of these texts and their auxiliary literature were written in Burma between the 11th and the 19th century A.D.<sup>3</sup> The name 'minor grammar texts' (*saddā-nay-kyam*<sup>3</sup>) is found in the *Piṭaka-to<sup>2</sup>-samuin*<sup>3</sup>, a 19th century bibliography of the manuscripts kept in the Royal library at Mandalay.<sup>4</sup> It clearly refers to the size of the texts, which ranges from 20 to 568 verses, and is used in contrast to the 'major grammar texts' (*saddā-kri*<sup>3</sup>) written by Kaccāyana, Moggallāna, and Aggavamsa.<sup>5</sup>

The list in Piṭ-sm is not limited to the fourteen texts given as a group in the CPD. This limitation was apparently just a publisher's choice when the texts were first printed in Burma.<sup>6</sup> However, we also find anthologies of '16 minor grammar texts' published in Burma in 1937, and '15 minor grammar texts' published in 1954.<sup>7</sup>

These minor Pāli grammar texts are hardly known outside Burma and have never been edited in Roman script.<sup>8</sup> Therefore I venture to present an edition of the shortest text here, along with a subcommentary. It is the *Saddabindu* ('the drop of grammar') compiled by King Kya-cvā of the Pagan dynasty (1234–50 A.D.) for the use of the ladies in the royal palace.<sup>9</sup> It gives a mere glimpse of the traditional subjects in Kaccāyana's grammar: euphony (*sandhi*), nouns (*nāma*), case (*kāraka*), compounds (*saṃasa*), noun derivatives (*tad-dhita*), verbs (*ākhyāta*), and radical suffixes (*kita*) are dealt with in 1–4 verses each.

The subcommentary apparently entitled *Ganthasāro nāma Saddabinduvinicchayo* (the investigation of the *Saddabindu* (text) called 'Essence of Book(s)')<sup>10</sup> was written by Sad-

dhammadikītī Mahāphussadeva<sup>11</sup>, a native of Haripūñja (Lamphang in Northern Thailand)<sup>12</sup> in the late 15th century A.D.<sup>13</sup> The prologue mentions earlier subcommentaries.<sup>14</sup> Mahāphussadeva's work is called 'brand new subcommentary' in Northern Thailand.<sup>15</sup> It may have reached Burma when Chiangmai was under Burmese rule in the late 16th–18th century A.D.<sup>16</sup>, though it is not listed in Piṭ-sm.

A *Nissaya* on *Saddabindu* was written by Pathama Ba<sup>3</sup>karā Charāto<sup>2</sup> Rhañ Dhammābhinanda with the title *Tipitakālāñ-kārasiridhajamahādhammarājaguru* (1738–1800 A.D.)<sup>17</sup>

The text given here is based on the following sources:

- P = Saddā-nay 15 con pāṭh, Rankun (Icchāsaya) 1954, pp. 58–60;  
 N1 = Saddā-nay-nisya, Rankun (Praññ-kri<sup>3</sup>maṇḍuiñ) 1922–25, fascicle 2, pp. 155–161;  
 N2 = Saddā-nay 16 con tvai nisya, Rankun (Jambū<sup>1</sup> mit chve) 1937, pp. 169–92;  
 T = Saddā-nay-ṭikā, Rankun (Kavi myak-mhan) 1910, fascicle 7, pp. 169–72;  
 F = V. Fausböll: The Mandalay MSS in the India Office Library (JPTS 1894–96, pp. 49–50 § 162 (prologue and terminal title of *Saddabinduṭikā*))

N1 and N2 are almost identical. T contains a considerable number of misprints and damaged letters, so it has been difficult to establish an altogether satisfactory text. I would have liked to compare the whole of F and/or manuscripts or printed books from Northern Thailand..

The Ven. Charāto<sup>2</sup> Ú<sup>3</sup> Nyāñika, a Burmese monk scholar at present residing in the new Burmese Buddhist Vihāra of London has kindly gone through the text and suggested a number of improvements. They have been included in the footnotes with the siglum (Ny).

[ ] show letters inserted by me to improve the text.

## SADDABINDU

- Yassa ñeyyesu dhammesu nāñumattam py aveditam natvā saddham-

	masaṅgham tam	SADDABINDUM samārabhe.
2.	kādiritā nava saṅkhyā pādayo pañca saṅkhyā ti	kamena ṭādi yādi ca suññā nāma sarañ-ña-nā.
3.	sareh' eva sarā pubbā byañjanā c' āgamā vāci	luttā vāci <sup>1</sup> parā <sup>2</sup> ramā <sup>3</sup> dīgharassādisambhavā.
4.	k' ākasen' āgato 's' isi <sup>4</sup> ? arāj'-ākhv-aggi-mesinam sandhiyo.	ken' iddhim atidissati? s'-otuka-megha-y'-itthiyo.
5.	buddho pumā yuvā santo yat'-ādi dehi jantu ca	rājā brahmā sakhā ca sā satthu pitā 'bhibhū vidū.
6.	kaññā-'mmā-ratti-'tthī pokkhā-napuñṣake tiyantā 'va	rañi-nady ūrū <sup>5</sup> -mātu-bhū pada-kamma-dadh'-āyuto.
7.	gahitāggahañen' ettha vimalā <sup>6</sup> honti ch' antehi	suddhe syādy-antakā pume '[t]hyan̄ <sup>7</sup> pañcantehi dādhikā <sup>8</sup>
	napuñṣake payogā tu	janakā honti ty-antato.
8.	padhānānugatā sabba-atilingā nipātādi	nāma-samāsa-taddhitā tato luttā 'va syādayo go tv anto 'tha panādayo.
	suttānurūpato siddhā nāmam.	
9.	cha kārake <sup>9</sup> ca sāmisiṁ taddhito kattu-kamma-sampa-	samāso honti sambhavā
10.	tisādhanamhi <sup>10</sup> ākhyāto sabbattha pāṭhamā vutte	dāñ'-okāsa-sāmīsu kitako satta sādhane avutte dutiyādayo.
11.	manasā munino vutvā vaṭṭā bhīto vivatṭattham	vane buddhena vaṇṇite bhikkhu bhāveti bhāvanam.
	kārakam.	
12.	rāsi <sup>11</sup> dvippadakā <sup>12</sup> dvandā luttā tulyādhikaraṇe <sup>13</sup>	liñgena vacanena ca bahubbīhi tu khepayu <sup>14</sup> .
13.	tappurisā ca khepoya <sup>14</sup> digavo cābyanā hārā <sup>16</sup>	dayā <sup>15</sup> ca kammadhārayā ete sabbāvahāritā.
	samāso.	
14.	Kaccādito pi ekamhā 'nekatthe sati hont' eva	saddato niyamam vinā sabbe taddhita-paccayā.
	taddhitam.	

15. kattari nāññāthā kamme tathā bhāve tu merayā  
sabbe te pañcadhātumhi sañkhepena marūmayam<sup>17</sup>
16. gamumhi<sup>18</sup> tiguñā etto sambhavā aññadhātusu  
anantā va payogā te ādesapaccayādihi<sup>19</sup>.  
ākhyātam.
17. kitādipaccayā sabbe ekamhā api dhātuto  
siyum 'nurūpato satta sādhane sati pāyato.  
kitakam.
18. iminā kiñci lesena sakkā ñātum jināgame  
payogā ñāñinā sindhu<sup>20</sup> raso v' ekena bindunā.
19. rammañ sīgham pavesāya puram piñkasaññitam<sup>21</sup>  
maggojumaggatam maggam
20. dhammena sobbhipatinā<sup>22</sup> saddāraññe visodhito.  
kiñci jalito padipo paruthaniko ten' eva<sup>23</sup>  
cittagabbha<sup>24</sup> kone Kaccāyan'-uttaratane  
dharma- rājā<sup>25</sup> gurunāmakena.  
Saddabindupakarañam samattam.

## SADDABINDU-ABHINAVATĪKĀ GANTHASĀRO NĀMA SADDABINDUVINICCHAYO

Namo tassa bhagavato arahato sammāsambuddhassa.

- Namissitvāna sambuddham tilokam pi mahādayam<sup>1</sup>  
dhammañ ca vimalam  
sañgham saddattham icchantena  
bhikkhunā Nāñakittena  
yācito 'ham karissāmi  
santi yā pana vaññanā  
atisañkhepa-atthato  
sabbe suññatha sādhavo.  
sādhū gañhantu tatthikā
- santi yā pana vaññanā  
atisañkhepa-atthato  
sabbe suññatha sādhavo.  
sādhū gañhantu tatthikā
- VINICCHAYAM.

- etam samāvicāretvā yuttam gañhantu pañditā  
ayuttam pana bhadḍentu<sup>3</sup> mā ca issā bhavantu te ti.

(§1) Paramasukhumanayasamannāgatañ sakasamayasam-  
ayantaragahanaviggāhañasamattham suvimalavipulapaññā-  
veyyattiyanananam<sup>4</sup> saddalakkhañasahitañ gāthāpādañ-  
khātañ varajanānam passane akhilanayanasadisam *Sadda-  
bindupakarañam* ārabhanto pathamañ tāva sabbattha  
bhayanīvarañasamattham ratanattayapaññāmam dassetum  
*yassa ñeyyesu dhammesū* ty ādim āha.

Ettha hi sammāsambuddham *saddhammasañgham* natvā  
ti iminā ratanattayapaññāmo vutto. Tattha tattha ratanattay-  
avandanam tāva bahudhā vitthārenti. Visesato pana rogan-  
tarāya vūpasamattham patthenti. Vuttañ hi: nipaccakārass'  
etassa—la—asesato (As 1, 15–16)<sup>5</sup>. Ratanattayavandanam  
hi atthato vandanakriyābhinippahādikā kusalacetanā. Sā hi  
vanditabbavandakānam khettajjhāsayasampadāditāya ca diñ-  
thadhammadanīya bhūtā purāñakassa kammassa balā-  
nuppadānavasena purimakammanibbattitassa vipākasantā-  
assa rogantarāyakarāni upapīlako pacchedakammāni vinā-  
setvā tam nidānam rogād'-upaddavasañkhātānam rogantarā-  
yānam anabhinibbattitam karoti. Tasmā ratanattayavandan-  
akarañam attanā samārabhitabbassa satthassa anantarāyena  
sampajjanattham bālakulaputtānam vandanā pubbañgamāya  
pañcipattiyā anantarāyena ugghanādi-sampajjanatthañ ca.  
Ayam ettha samudāyo, ayam panāvayavattho. Sammāsam-  
buddham saddhammasañgham natvā Saddabindupakar-  
añam samārabhe ti sambandho.

*Yassā* ti puggalanidassanam etam, *ñeyyesu dhammesū* ti  
paññāvisayanidassanam etam, *nāñuttaman* ti bhavanidassa-  
nam etam, *aveditan* ti kriyānidassanam etam, *natvā* ti  
kattunidassanam etam, *saddhammasañghan* ti kammanidas-  
sanam etam, *natvā* ti kattunidassanam etam, *saddhamma-  
sañghan* ti kammanidassanam etam, *Saddabindū* ti saññā-  
niddassanam etam, *saññabhe* ti ākhyātakriyānidassanam  
etam. *yassā* ti yena sambuddhena *aveditan* ti yojanā.  
*Neyyesu dhammesū* ti padadvayañ niddhāranasamudāye

yeva anumattaniddhāraṇiyam. Tattha ñeyyesū ti nātabbam ñeyyam. Sabhāvalakkhaṇarasapaccupatthānapadatthānasaṅkhātam dhammam gambhīrasāgarasadisam dubbiññeyyam bālaputhujjanehi na sakkā jānitum, dhammassa gambhīrasabhāvattā. Tam hi niravasesato sabbaññutaññassa ārammaṇam eva hoti, na anatikkamavasena pavattati, tasmā: yāvataññātāvataññam ñeyyam, yāvataññam ñeyyam tāvataññam ñeyyam ti ( ? ) vuttam. Tam pana vacanam udāhaṭam ganthā yāmakatā<sup>6</sup> bhaveyya, atha pana Samantapāsādikāvinayaṭṭhakathāyam (Sp 16–29) vitthāritam eva. Tam pana oloketvā yathā icchitam eva gahetabbam.

Sabhāvam dhārenti ti *dhammā*. Paramatthasabhbāvā pacayehi dhāriyanti ti *dhammā*, dhāriyanti yathā sabhbāvato ti *dhammā*. Atha vā : pāpake dhamme dhunāti vidhamseti ti *dhammo*, salakkhaṇam dhāreti ti *dhammo*, dhāriyati panditehi na bālehi ti vā *dhammo*. Tesu ñeyyā ca te dhammā cā ti *ñeyyadhammā*.

Tesu aṇati paññatī ti *aṇu*, mānettabbam mattam, aṇukañ ca tam mattañ cā ti *añumattam*, añumattam pamāṇam ye sante ti *añumattā*, aṇukam mattan ti vattabbe *añumattan* ti vuttam. Kasmā ‘aṇukathūlāni’ ti (cf. Sn 431) pāliyā na sameti ti. Saccam etam, gāthābandhachandānurakkhanattham kārassa lopo daṭṭhabbo.

*Apī* ti upasaggo, api-saddo dvivācako garahatthe ruciatthe ti. Vuttam hi: garahatthe ‘ruci-atthe<sup>7</sup>, api-saddo dvivācako ti ( ? ). Tesu ‘ruci-attho<sup>7</sup> adhippeto. Ayañ pana amhākam khanti. Keci pana garahatthe icchanti. Tam na yujjati. Kasmā ? ‘Yo kappakoṭihī pī’ ti (Sp 1, 4) na pamettā<sup>8</sup> api-saddo ‘ruci-atthe<sup>7</sup> ācariyena icchito. Tam pana amhākam khanti eva sameti. Atha pana aññathā icchamānā vimāṇsivā gahetabbā.

Viditabbam *veditam*, ñāṇam vidati jānāti etāyā ti vā *vedi*, vidaññē ta-paccayam. Na *vedi avedi*, n’ atthi *vedi etāyā ti avedi*. Namitunā ti natvā ācariyo.

Sataññ dhammo *saddhammo*, hanatī ti *saṅgho*, samaggam kammanam samupagacchatī ti vā *saṅgho*. *Saddhammo* ca so *saṅgho* cā ti *saddhammasaṅgho*. *Tan* ti sammāsambuddham.

Tattha *dhamma*-saddo pana sāmaññavacano dhammo sabhbāvo pariyatti ti ādisu pavattati. Tesu pana sabhbāvapari-

yatti idhādhippeto. Sabhāvapariyatti nāma kin ti ce, magaphalanibbānaśaṅkhāto sabhbāvadhammo nāma, tepitakam buddhavacanam pariyattidhammo nāmā ti parihāravacanam kātabbam.

*Saṅgha*-saddo pana sāmaññavacano. Catuvaggapañcavagadasavaggādike tathā maggaṭhe ca phalaṭṭhe ca saṅgha-saddo pavattī ti codanā. Tesu pana maggaṭṭhe ca phalaṭṭhe cā ti veditabbā. Vuttam hi:

Maggaṭṭhā ca phalaṭṭhā ca      atṭh’ evāriyapuggalā,  
ādito satta sekkhā ca      asekkhā arahā paro ti ( ? )

Ñeyyesū ti visesanam, *dhammesū* ti visesyam. Visesanam nāma bahutaram: navatimṣa visesanam tulyādhikaraṇavisesanam, bhinnādhikaraṇavisesanam; tulyādhikaraṇavisesitabbam, bhinnādhikaraṇavisesitabbam, kammavisesitabbam, kattuvisesitabbam, karaṇavisesitabbam, sampadānavisesitabbam, apādānavisesitabbam, adhikaraṇavisesitabbam, ādhāravisesitabbam, okāsavisesitabbam, padesavisesitabbam, bhinnavisesitabbam, abhinnavisesitabbam, bhinnābhinnavisesitabbam, anubhūtavisesitabbam, jātivisesitabbam, kriyavisesitabbam, guṇavisesitabbam, dabbavisesitabbam, nāma-visesitabbam, bhinnajātivisesitabbam, abhinnajātivisesitabbam, bhinnābhinnajātivisesitabbam, bhinnakriyāvisesitabbam, abhinnakriyāvisesitabbam, [binnābhinnakriyāvisesitabbam, bhinnaguṇavisesitabbam,] abhinnaguṇavisesitabbam, bhinnābhinnaguṇavisesitabbam, bhinnadabbavisesitabbam, abhinnadabbavisesitabbam, bhinnāmavisesitabbam, abhinnāmavisesitabbam, bhinnābhinnāmavisesitabbam ti codanā. *Tulyādhikaraṇavisesitabban* ti katham tulyādhikaraṇavisesitabban ti viññāyatī ti. Abhinnapavattinimittāsaddā ekasmiñ vatthunipavattā tulyādhikaraṇā nāmā ti.

Yass’ ekattavibhattitam<sup>9</sup>      ekasāṅkhyākriyā pi ca  
samānaliṅgatā c’ eva      tulyādhikaraṇam bhave ti  
(Kacc-bh 92)

vacanato; atha vā bhinnavisesanam, dabbavisesanam, guṇavisesanam ti. Hoti c’ ettha:

Yasmā hi yā bhedañeyyam  
tañ ca jāti-guṇa-kriyā

hoti tabbisesanam  
dabba-nāman ti  
'nekadhā ti ( ? )'

Tassa visesanaṁ *tabbisesanam*, tassa visesabhūtassa atthassa visesanaṁ. Kim atthā ti vitthārena saddasatthantare yeva atibahūtarā honti. Sace idha pana vitthārena ganthabhīrukā bhaveyya dandhapañño, tam 'navatimsa visesanaṁ nāma bahutaraṁ kiṁ, payojanā' ti sandhāya vuttan ti.

*Ahan* ti padam *samārabhe* ti kattā. Kattā ca nāma pañcavidhā: sayamkattā, hetukattā, kammakattā, vuttakattā, avuttakattā ti pañcadhā kattukāraṇā. Tesam pana bhedato: sayamkattā nāma 'suddho puññām karoti' ty ādi, hetukattā nāma 'puriso purisam kammanā kāreti' ty ādi, kammakattā nāma 'sayam eva koṭṭhābhijjate' ty ādi, vuttakattā nāma 'puriso rathām karoti' ty ādi, avuttakattā nāma 'sūdena pacate odano' ty ādi. Vuttam hi:

Sayamkattā hetukattā – pa – kattā pañcavidho hoti<sup>10</sup>  
ti ( ? )

Tesu vuttakattā idhādhipetto

Kammaṁ pana duvidham vuttāvuttabhedena. Vuttakam-  
mām nāma 'ahinā daṭho naro' ty ādi, avuttakammām nāma  
'rathām karoti puriso' ty ādi. Dvīsu avuttakammām idhā-  
dhippetam. Kasmā ti ce, dutiyā vibhattidassanato. Puna  
kammām nāma tividham nipphattivikatipattibhedena. Nip-  
phattikammām nāma 'kuṭīm karoti' ty ādi, vikatikammām  
nāma 'kaṭṭham jhāpeti' ty ādi, pattikammām nāma  
'rūpaṁ passati' ty ādi. Tesu pana pattikammām idhādhip-  
petam. Duvidham pana pattikammām kāyacittabhedena.  
Kāyapattikammām nāma 'buddham vandetī' ty ādi, cittapat-  
tikammām nāma 'ādiccam namassatī' ty ādi. Dvīsu kāyapat-  
tikammām<sup>11</sup> idhādhippetam. Icchitānicchitanevicchitanānic-  
chitakammabhedena tividham. 'Bhāttam bhuñjati' ty ādi  
icchitakammām, 'visam gilati' ty ādi anicchitakammām;  
nevicchitanānicchitakammām nāma 'gāmaṁ gacchanto ruk-  
khamūlaṁ pāvisī' ty ādi. Tesu icchitakammām gahetabbam  
eva.<sup>12</sup>

Kasmā ti ce, natvā ti ce, pubbakālakriyāya katham  
jānitabban ti. Tam hi:

Ekakattā kriyānekā  
bhāvetvā ti amukasmim

c' etaram pubbakālataṁ  
tam tadatthakriyā [matā]<sup>13</sup>  
ti ( ? )

*natvā* pubbakālakriyā tāva pacchā *samārabhe* ti padam sandhāya vuttattā pubbakālakriyā yuttam eva hoti. Namudhātu, *natvā* ti c' ettha tvā-paccayo pubbakālādisu catusu atthesu dissati. Pubbakālo idha daṭhabbo ratanattaye. Kasmā ti ce. Apayuttito. Sace hi aparakālasmiṁ ganthakaraṇato pacchā namassanām siyā. Sace samānakālasmiṁ<sup>14</sup> ekakkhaṇe kriyādvayaṁ bhaveyya. Sace hetumhi, namassanato yeva ganthakaraṇam.

No karupāya. Ayam ācariyo hi bahudhā pakārena ganthe passitum asakkonte dandhapaññe ūnatvā dayā uppajjati: kathaṁ pan' ime puggalā saddasatthachekā siyumi; saddasatthā hi bahutarā, ime pana mandapañña ti. Tasmā dayā ce ti idam satthām karoti, no namassanato. Namassanām pana kiṁ payojanānām ti antarāya vināsanatthan ti. Nanu 'vocumhā: vandanaṁ pana vinā satthassa pakaraṇassa asijjhānatthām karoti, satthām pana nippayojanām hoti. Tathā hi vuttam:

Vinā hi maṅgalam setṭham  
karoti kira ghāṭeti

padumasamit<sup>15</sup> ācariyo,  
sīho tam vadhitvā gato<sup>16</sup>  
ti ( ? )

Ativiya dissati. Sīho ti kālaśīho idhādhippeto.

Tvā-paccayo tīsu sādhanesu kattusādhanām idhādhippetam, n' itaradvayaṁ. Kasmā ti ce. Atthāyuttito. Sace hi kammasādhanavacako siyā, tam sammāsambuddhan tī ty ādi padehi sambandho na yujjati. Kasmā ti ce. Sammāsambuddham ty ādi padānaṁ avuttakammattā. Kathām viññāyatī ti codanā. Diṭṭhadutiyā vibhattito. Dutiyā vibhatti ca avutto va hoti, katham viññāyatī ti. 'Kammani dutiyāya kto' ti (Kacc 626)<sup>17</sup> vacanato,

'vutte tu paṭhamā hoti, avutte dutiyādayo'<sup>18</sup> ti ( ? )  
vacanato, sace bhāvasādhanām siyā, tadā kammani sambandhanīyaṁ na bhaveyya. Sace kammanām no iccheyya, tadā chaṭṭhi kammām eva bhavati. Kattusādhanām hi yuttam hoti.

Atha kho *samārabhe* ti kattuvācakena kriyāpadena samānādhikaraṇabhbāvato tess' eva visesanabhbāvato ca kattuvācakena

vijānitabbo. Nanu ‘sāmaññām visesyaṁ, bhedanaṁ visesanan’ ti ( ? ) vacanato *samārabhe* ti padam visesanan ti. *natvā* ti hi padassa sādhanattaya vācakattā pubbakālādi catunnām atthānam vācakattā sāmaññām jātam. *samārabhe* ti padassa kat[t]-vatthe yeva vācakattā ekantaparakālikattā ca bhedanaṁ jātan ti. Saccam etam, tathā pi evam idha na dattabbaṁ. Imā pana *samārabhe* ti padam visesyaṁ, *samārabhe* ti vutte bhutvā sayitvā vatvā vāyam kiñci sabbakammaṁ katvā *samārabhe* ti aniyamam hoti. *Natvā* ti utte pana sesam sabbam pubbakriyam nivatteti ti. Tvan tena bhaviyamānā kriyākāmam viya yathāvā bhūtā. Tathā pi apadhānam hoti ti vuttam.

*Anumattan* ti padam paccattavacanam kammāni hoti. Katham viññāyatī ti ce, *yassā* ti padam tatiyā vibhattiyam eva bhajati. *yassā* ti yena sammāsambuddhenā ti vuttattā paṭhamā kammani hoti ti. Tathā hi vuttam:

Yadā ca paṭhama kattā	dutiyā kammam eva ca
yadā ca tatiya kattā	paṭhamā hoti kammani ti ( ? )

Idha pana paccattavacanam kammani yeva hoti ti veditabbaṁ. Sesam pana vattabbaṁ na vitthārema. Sace vitthāre ganthagarukā bhavyeyya tam saddasatthantare yeva bahutaram. Vitthāretvā idha pana na vakkhāmi, tatthike hi gave-setvā gahetabbā ti.

Tattha sappati uccāriyatī ti *saddo*, saddiyati kathiyatī ti vā *saddo*, sappati sotaviññāṇārammaṇabhāvam āpajjatī ti vā *saddo*, uccāriyatī ti vā *saddo*. Utujasaddo cittajo ca, tattha pacchimo idhāhippeto. Kasmā ? So va munindamukham-bujasambhūto upādāyupasaṅkhāto saddo. Sappa-dhātu uccāraṇe ti hi dhātu ‘rañju-dādihi ’dha di-dda kirā kvaci jada-lopo cā’ ti (Kacc 661) suttena da-paccayam katvā ‘para dvebhāvo ṭhāne’ ty (Kacc 40) anena da-kārassa dvebhāvam katvā rūpasiddhi veditabbā.

Bindati paggharati ti *bindu*; bindapaggharaṇe ti hi dhātu. ‘vid-ante ū’ ti (Kacc 616) ū-paccayam katvā ‘kvacādi majjhatarādi’<sup>19</sup> suttena ū-paccayassa rassam katvā rūpasiddhi. Bindu viyā ti *bindu*. Atha vā saddānam Kaccāyanādinaṁ bindu *Saddabindu*, saddesu vā Kaccāyanādisu bindu *Saddabindu*, saddāñ ca tam bindu cā ti *Saddabindu*. Tesu paṭhamo tappurisadvayam eva labbhati. Kasmā ti ce, *Saddabindū* ti na

vuttam. Saccam etam, *Saddabindū* ti paṭhanti. Na doso ti vacanam ācariyena vuttam. Nanu va-kārassa ba-kāram katvā kiṁ payojanan ti codanā. Va-kārassa ba-kāram avinābhāvato yathā tam pāli ti yuttam hoti. La-kārassa la-kāram katvā pāli ti vuttam hoti. Tathā hi:

Sabba ty atra vikāro	he ty uccate anaññato
tassa rūpam dukā hoti	la-kārassa tathā pi vā
Chindadanto yathā nāgo	kuñjarakkhādhigacchati
evam pi vanṇa-vikāro	tabbohāram vigacchatī ti ( ? )
	vuttam hoti.

Atthe kathā ti *atṭhakathā*, sabbathā pi yathānurūpavasena vanṇavikāram kātabbam.

(§2) Evam ratanattayavandanaṁ dassetvā idāni attanā sammārabhitassa pakaraṇassa paṭiññātabhāvam dassetum *kādīritā* ty ādim āha. Tattha *kādī* ti ko ādiye sante ti kādayo; īritabbā kathetabbā ti *īritā*, īra-dhātu kathane. Nimitabbā *saṅkhyā*. Navañ ca navañ ca navañ ca *navā* ekaseso kātabbo. Navañ ca tam saṅkhyā cā ti navasaṅkhyā. To ādiye sante ti *ṭādayo*, yo ādiye sante ti *yādiyo*, po ādiye sante ti *pādayo*, saro ca ño ca no ca *sara-ñña-nā*. Tattha *kādī*-akkharā nāma yathā ka, kha, ga, gha, ña, ca, cha, ja, jhā ti navakkharā nava saṅkhyā nāma kavihi kathitā. *Tādy*-akkharā nāma yathā ṭa, ṭha, ḍa, ḍha, ña, ta, tha, da, dhā ti navakkharā nava saṅkhyā nāma saddasatthavidūhi vuttā. *Yādy*-akkharā nāma yathā ya, ra, la, va, śa, sa, ha, lā ti ’me navakkharā nava saṅkhyā nāma viññūhi īritā. *Pādy*-akkharā nāma yathā pa, pha, ba, bha, mā ti pañcakkharā pañca saṅkhyā nāma pañditehi bhāsitā. *Sara-ñña-nā* ty atṭha sarā ñā-nā yeva suññam nāma cā ti, tam yathā a, -pa- o, ña, nā ti pakāsīti ti. *Kamenā* ti<sup>20</sup> kamaṁ eva padacchedo. Evam dvitālis'-akkhare lekhaṇā ti ime<sup>21</sup> pañca vagge katvā kulaputtānam tipitakesv eva paṭubhāvāyā ti. Tesu pana ka-ṭa-yā ti tayo vaggā *nava saṅkhyā* nāma, pādi-vaggā pañca saṅkhyā nāma, sara-ñña-nā ti dasakkharā suññā nāma. Tesam nāma pabhedato saññā pan’ atthāya pañcavagge katvā ty adhippāyo. Tesam pana lakkhaṇam katham viññāyatī ti. Tattha kā ti padam 1 (ekam) lekham, khā ti padam 2 (dve) lekham, -pa- jhā ti 9 (nava)

lekham kātabbam: 1, 2, 3, 4, 5, 6, 7, 8, 9. Tā ti padam 1 (ekam) lekham, -pa- dhā ti padam 9 (nava) lekham likhitabbam eva: 1, 2, 3, 4, 5, 6, 7, 8, 9. Ya, ra, la, va, śa, śa, sa, ha, lā ti es' eva nayo. Pā ti padam 1 (ekam) lekham -pa- mā ti padam 5 (pañca) lekham kātabbam: 1, 2, 3, 4, 5. A, ā, -pa-o, ū, nā, nā ti suññā nāmā ti daññabbam. Suññā nāma attha lakkhaṇam: bindu kātabbam o, o, o, o, o, o, o, o, o. Idha lekham udāhaṭam: tiṁsame purise nāvutyo, 39,000, ga-jha-a-ña-na. Idam pana lekham sabbattha veditabbam. Hoti c' ettha:

ādi-vaggā nava saṅkhyā  
pādi-vaggā pañca saṅkhyā  
ete pañca vagge tāva

ṭādi-yādi-vaggā tathā  
ādi-n'-antā suññā pi ca,  
pacchā lekham kare budhā<sup>22</sup>  
ti ( ? )

Tesam atha sarānam byañjanānañ ca ekakkharan̄ ekapā-dam bandhitvā<sup>23</sup> kulaputtānam mukhamanḍanāya dassento āha:

a-dadam ā-raṇam buddham  
abhivañḍham puññabalām  
ī hoti kāmakilesam  
un'-ekameka pureti  
ohāya lokam<sup>24</sup> gaccheyya  
aki-kāra-puppham idam  
gata-kāre jane passa  
ūna'-kkharo sara-nissāya  
tasmā v' assa vikāro  
vajjeyya puñ mahārājā  
jan' eth' ādānabhāvena  
nātabbam dhammadjātan ti  
thatvā puññanubhāvena  
vaḍḍham vaḍḍhena ācāyam  
tārehī na-karam iṇam  
dadam yantāna dhammena  
narehi attano gehe  
vālesi sarīram jātā  
ayam sīlavisuddhānam  
yāhi sagganivāsanam

.....  
iritam dhammam uttamam.  
u-ti-cchedasaṅgam ekam  
sambodhā ca varuttamam  
heh' etañ pañamām' aham  
kham caranti vihañgame  
ghaṭeti vāyamam it̄ha  
n' atth' ekam piṭakattaye  
niggahitan ti avhayum  
chaḍde jaṭam vijaṭahi  
c' āgamā puññasampadam  
phutam rañcato ita va  
tāhi gañhāhi phaladam  
ṇahi iṇam na gāheyya  
tāhi rājatavānubhā  
dhammam gaccheyya kāmato  
bāhirakkhāhi samaṇe  
phāsu pase viyo hoti  
maritvā idha lokamhā  
ratim pemam rājājane

labhitvā attano geham  
ratana-ttayassa mahā  
saritvā inane ante  
la-ti kīlantarājāno

dhammikam viya passati  
kāmadharehi khattiya  
maṇe gaṇam vinodaye  
atha tejena tādinā ti ( ? ).

Evam dvetālisakkhare gahetvā ekapādam ekakkharan̄ subandhitvā rājovādañ dasahi kāraṇupāyan ti kasmā ti ce, ekakkharan̄ nāma ekapādañ bandhitvā katthaci dissatī ti. Saccam, tam pan' ekakkharan̄ ekapādañ nāma tāva hotu, cاتuro akkharā gāthā nāma atthi, 'sādhimetthu'ty ādihi *Porāṇavuttodayaṭīkāyam* ( ? ) vuttam. Atha vā dve akkharā ti-akkharā catu-akkharā ca gāthā nāma hontī ti:

Rājā	pātu
sabbam	maccam ( ? ).
Sudevo	vassatu
sabbassam	samāram ( ? ).

Tathā caturo akkharā porāṇehi bandhitā atthi, tam yathā: ca, bha, ka, sā ti:

caja dujjanasamsaggam	bhaja sādhu samāgamam
kara puññam ahorattim	sara niccam aniccatan ti ( ? ).

Tesam attho ativiya pākaṭo yeva.

(§3) Evam dvetālisakkhare pañca vagge katvā gāthābandhane ca dassetvā idāni pubbaluttaparaluttasarānam bhedam dassento āha: *sareh' eva* ty ādi. Tattha *sarā* ti saranti gacchanti pavattantī ti *sarā*. Tehi *eva-saddo sanniṭṭhānakaraṇattho adhippeto*. Pubbe bhavā *pubbā*, pubbe jātā *pubbā*, pubbe pavattā ti vā *pubbā*. Adassanam̄ lopo, luppanam̄ vā lopo, pubbañ ca tam̄ lopāñ<sup>25</sup> cā ti *pubbaluttam*. Pubbaluttassa bhāvo pubbaluttā ti pi apare. Vāci ti saṅkhyāvacanam̄, catusatthī ti vuttam hoti. Para luttā *para*<sup>26</sup>, pariyośāne luttā *parā*<sup>26</sup>ty attho. *Ramā* ti saṅkhyāvacanam̄, dvipaññāsā ti vuttam hoti. *Byañjanānañ ca āgama[t]ṭhāne vāci*, catusatthī hontī ti attho.

*Digharassā* ca akkharā yathā *sambhavā* ti ādi-saddena c' ettha samyogakkharānam̄ lopam̄ saṅgayhati. Pubbalutta-paraluttasarānam̄ byañjanānañ c' āgamam̄ padacchedo kā-

tabbo. Tattha pubbaluttasarā tāva vuccate, tam yathā: ‘tatrāyam ā’ ty ( ? ) ādi. Paraluttasarā nāma yathā: ‘Cattāro ‘me bhikkhave’ (A I 5, 10), ‘Kiṁsūdha vittam’ ty (S I 42, 4) ādi. Sesā pana sarūpato saviñneyyā va, adhippāyato ca supākaṭā yeva.

(§4) Evam pubbaluttparaluttādibhedam dassetvā idāni sandhipadacchedam dassetum āha: *k'ākāsenā* ty ādi. Tattha padacchedo tāva vuccate: ko ākāsenā āgato, so isi. Kena iddhim atidissati. Ari, aja, āku, aggi, mā, isinam, sā, otukam, meghā, ya, itthiyo ti padacchedo. Ari, aja, āku, aggi, mā, isinam, sā, otukam, megha, yā, itthiyo ti padacchedo ty apare. Ko ti ko jano, so iti eva; kena kāraṇena, *iddhī* ti jānam, *ati* bahutarā, *ari* ti paccatthikā, *ajā* ti elako, *ākhū* ti undūro, *sā* ti sunakho, *otukan* ti biļāro, *mā* ti indu<sup>27</sup>, *yā* ti mahikā mattikāpuṇjo<sup>28</sup>, undati khanatī ti *undūro*<sup>29</sup>, susu-saddam nadatī *sunakho*, sāmikam suṇatī ti *sunakho*, biļāyam saddam rātī ti *biļāro*, vivegena satte lāti gaṇhātī ti *biļāro*, mahiyam setī ti *mahiṁso* (As 62, 26), mahiyam ravaṭī ti vā *mahikā*. Sā aja-paccatthikā, otukam āku-paccatthikā, meghā aggi-paccatthikā, itthi isinam paccatthikā, mā yā-paccatthikā cā ti sambandho. Sesam uttānaththam eva, attho pi suviñneyyo vā ti. Idam gāthābandham sandhicchedapakāsanaththāya katan ti adhippāyo.

Iti sandhikappass' athavaṇṇanam paṭhamam.

(§5) Evam paramavicittasandhikaṇḍam dassetvā idāni nāmakaṇḍabhedam dassetum āha: *buddho* ty ādi. Buddho ti buddha-saddo, puma-saddo, yuvā-saddo, santa-saddo, rāja-saddo, brahma-saddo, sakha-saddo yathākkamam<sup>30</sup> etesam va sā cha anto pume yeva hoti (cf. vss. 7bc) ti veditabbā. Nibbacanam pan' ettha kattabbam eva. Bujjhati uccāriyatī ti *buddho*, buddha-saddo. Sesam vicāretvā viggaho kātabbo. Buddho ca pumo ca yuvo ca santo ca rājā ca brahmā ca sakħā cā ti samāhāradvando kātabbo. Ca-saddo pan' ettha samuc-cayattho adhippeto. Yati-saddo ca ādi-saddo ca dehī-saddo ca jantu-saddo ca satthu-saddo ca pitu-saddo ca abhibhū-saddo ca vidū-saddo cā ti, pume yeva hontī ti daṭṭhabbā. Cha

antā nāma a-kāranta, ā-kāranta, ī-kāranta, u-kāranta, ū-kāranta, o-kāranta saṅkhātā honti.

(§6) Evam pumaliṅgādibhedam dassetvā itthiliṅgādibhedam dassento āha: *kaññā* ty ādi. Tāsam pi pa[da]cchedo tāva kaññā, ammā, ratti, itthī, pokkharaṇī, nadī, ūrū, mātu, bhū kātabbo. Attho ca viggaho ca pākaṭo yeva. *Itthiyam eva pañca antā* honti (cf. vss. 7d), yathā: ā-kāranta, ī-kāranta, u-kāranta, ū-kāranta, o-kāranta saṅkhātā pañca antā nāma. Evam itthiliṅgādibhedam dassetvā idāni napuṁsakaliṅgam dassento āha: *napuṁsake* ty ādi. Tiyantam eva napuṁsakaliṅgā bhavanti, pada, kamma, dadhi, āyurasena viññāyatī ti. *Eva-saddo pan'* ettha sanniṭhāpako adhippeto.<sup>31</sup> *Tiyantā* ti-anta. ‘Jinavacanayuttaṁ hi’ (Kacc 52); ‘Liṅgañ ca nippaj-jate’ (Kacc 53); ‘Tato ca vibhattiyo’ ty (Kacc 54) ādi sutte adhikicca ‘Jhalānam i-y-u vā sare vā’ ti (Kacc 70) suttena i-kārassa iy-ādesam katvā, ‘Pubbam adho’ ty (cf. Kacc 10) ādi suttena, ‘Saralopo’ ty (cf. Kacc 83) ādi suttena, ‘Naye param yutte’ (Kacc 11) suttena rūpasiddhi veditabbo.

A-kāranta, ī-kāranta, u-kāranta, o-kāranta saṅkhātā pi antā napuṁsakaliṅge honti (cf. vss. 7d). Vuttam pi c' etam:

Antā pumamhi raso <sup>32</sup> ca napuṁsake tiyantā va na vijjant' ettha sensā ca	usu ca itthiliṅgikam tepiṭakesu saññitā. sandeham mā kare budho ti ( ? ).
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Attho pana tissāya siddho hotī ti.

(§7) Etam catud(!)asa ante dassetvā idāni tyādi vibhattiyo antesv ādi bhedam dassento gahitā syādi. Ettha buddho ti ādikesu syādi vibhattiyo pana *anta pume* yeva honti. *Gahita-agahaṇena* antehī ti yojanā. *Vimalā* ti saṅkhyāvacano, tisa-tacatupaññāsā ti vuttam hoti. *Thyan* ti itthiyam, *pañcantehī* ti pañca antehi. Puna gahita agahaṇana syādi vibhattiyo honti. *Dādhikā* ti saṅkhyāvacano, aṭṭha nava satan ti vuttam hoti. Syādi-vibhattiyo yujjantā pana *napuṁsake* yeva bhavanti. Puna gahita agahaṇenā ti antato; *janakā* ti saṅkhyāvacano, aṭṭha ekasatan ti vuttam hoti. Tena vuttam:

'Tisam̄ghāni ca ante ca pume syādi vibhattiyo  
sataṁ dālhā itthiyām hi atṭhasatam̄ napumṣake  
tepiṭakesu vijjanti na ūnaṁ adhikam̄ pi vā  
antaṭṭhānena pi neyya gahitā gahaṇena cā' ti ( ? )

(§8) Evam pumādiliṅgabhedañ ca dassetvā idāni vibhati  
tilopapadhānam̄ dassento āha: *padhānā* ty ādi. Avayave na  
sahavattati ti *sabbam̄*, nāmañ ca nāmañ ca nāmāni, sabbañ ca  
tam̄ nāmañ cā ti *sabbanāmañ*. Samasanam̄ *samāso*, tesam̄  
hitam̄ *taddhitam̄*, sabbanāmañ ca samāso ca taddhitañ cā ti  
dvando. *Sabbanāmasamāsataddhitasāñkhātā padhānalin-*  
*gānugatā* eva bhavanti. *Atingā* tilingavirahito ty attho. Ādi-  
saddena upasaggādīnam̄ saṅgayhati, syādayo vibhattiyo tato  
*nipāta*-upasaggaṭṭhānato honti. *Luttā eva siddhā* ti eva-saddo  
sannitṭhpako adhippeto. *Go* ti go-saddo, anta-virahito go-  
saddo atthapadhānasañkhāto saddo *siddhā*<sup>33</sup>yeva *suttena*  
*anurūpato* ti go-saddo dasa vācako hoti:

Go-saddo sagga-raṁśisu vajirānunevādisu<sup>34</sup>  
dassane nayanantesu<sup>35</sup> pasumhi vacane bhuvī ti ( ? )<sup>36</sup>

Sesam̄ pana vattabbam̄ eva n' atthī ti.

Iti nāmakappass' athavaṇṇanam̄ dutiyam.

(§§9–10) Evam vicittanāmakaṇḍam dassetvā idāni kāra-  
kakaṇḍam dassento *cha kārake* ty ādi. *Cha kārakesū* ti cha  
kārakesu *samāso* hoti, *sāmismim̄* pana yathārahām̄ ti da-  
ṭṭhabbam̄. *Kattu-kamma-sampadāna-okāsa-sāmi* ca *taddhito*  
ti gotta-taddhitādayo *sambhavanti*.

Ākhyāto ti ākhyātavibhattiyo *tisādhanasmim̄* kattu-  
kamma-bhāvasādhanesu sambhavanti. *Kitakā* ti kitapac-  
cayādayo satta sādhanesu sambhavānti ti yojanā. Imasmim̄  
pana *satta sādhane* tayo paccayā kita-kicca-kitakicca-bhedena.  
Tesu ye paccayā yebhuyyena kattari vattanti, te *kiṭā* nāma.  
Ye paccayā bhāvakammesu vattanti, te *kiccā* nāma. Ye  
paccayā sabbesu vattanti, te *kitakiccā* nāmā ti veditabbā.  
Vitthāro pana upari āvibhavissati.

Karaṇam̄ *kāro*, *kāro* eva *kārako*. Gamanapacanādikam̄  
kriyam̄ karoti nippħādeti ti *kārako*. Cha eva *kārako* *cha-*

*kārako*. Tesu sam̄ dhanaṁ assa atthī ti *sāmī*. Tasmim̄  
samasanam̄ *samāso*, saddo samāsiyatī ti samāso attho.  
Sammā anurūpā bhavantī ti *sambhavā*. Karoti ti *kattā*,  
kariyate tam̄ ti *kammam̄*, sam̄ suṭṭhum̄ ādadāti gaṇhātī ti  
*sampadānam̄*. Okāsañ viya ācikkhatī ti *okāso*, sahavattati ti  
*sāmī*. Taddhitañ ca kattu ca *kammañ* ca *sampadānam̄* ca  
okāsañ ca *sāmī* cā ti *dvando*. Sādhetabba sādhanam̄ ti eva  
*sādhanam̄*. Ācikkhatī ti *ākhyāto*. Vibhattiyo kitetabbādikā  
paccayā. *Cha kārakesū* ti vattabbe chandānurakkhanattham̄  
ū-kārassa rassam̄<sup>37</sup> katvā ti veditabbam̄.

Sabbapadesu *pathamā* yeva honti ti *vutte* samāsataddhitā-  
khyātakitakehi dutiyā ca na bhavitabbam̄. Kasmā? Samāsa-  
taddhitākhyātakitakādīhi *na vutte dutiyādi* yathārahām̄ eva  
hoti.

Vutte kammādisāmismim̄ liingatthe pathamā siyā  
na vutte ca bhavant' aññā dutiā anurūpato  
ti vuttam̄. (Cf. Bālāvatāra vss. 359)<sup>38</sup>

Attho pana suvijānitabbam̄ eva.

(§11) Tad anantaram eva kārakā<sup>39</sup>sambandham̄ katvā  
āha: *manasā* ty ādi. *Vutṭā* ti vuttinā, *vatṭā* ti *samsāravatṭā*,  
*vivatṭan* ti *vipañcikutāmāsa*<sup>40</sup>, *bhāvanan* ti kasiṇaparikam-  
mādīhi vaḍḍhanam̄. Tattha viggaho kātabbo. Monam̄ vuccati  
ñāṇam̄, monam̄ assa atthī ti *muni*. Ko so bhagavā, tassa  
vanṇitabbe *vanṇite*. *Vane* vatṭati, punappunam̄ nibbattati ti  
*vatṭā*, samsārā visesena vatṭati kammam̄ muñcatī ti *vatṭam̄*<sup>41</sup>.  
Tasmā bhiyati dassatī ti *bhito*, ko so bhikkhu; chinnabhin-  
napaṭam̄ dhāretī ti *bhikkhu*; samsārabhayam̄ ikkhati passati  
ti vā *bhikkhu*; kilese bhindatī ti vā *bhikkhu*, bhikkhati yācatī  
ti vā *bhikkhu*. Bhāveti punappunam̄ vaḍḍhetī ti *bhāvanā*,  
kasiṇaparikammādikam̄. Samsāro nāma kin ti, khandha-  
dhātu-āyatanānam̄ abbocchinnam̄ pavattattā samsāro ti.  
Ten' āha:

Khandhānañ ca paṭipāti dhātu-āyatanāna ca  
abbocchinnam̄ pavattattā samsāro ti pavuccati [ti]  
(Vism 544 = Vibh-a 149).<sup>42</sup>

Evaṁ vutta sāmsaravaṭṭam nāma manasā bhāvanam muninā vutte vanṇite, buddhena vanṇite vane bhāveti vatṭavivaṭṭam bhāveti bhīto bhikkhū ti yojanā. Tass' attho channam kārakānam eva siddhantā dasseti. Katham? Bhikkhu kattukārakam, bhāva[nam] kammakārakam, vutyā karaṇakārakam<sup>43</sup>, vatṭā apādānakārakam, vane okāsakārakañ cā ti dasseti. Manasā munino vutyā ti gāthābandhena channam kārakānam siddhantā dasseti. Attho ca suviññeyyo va.

Iti kārakakappass' atthavaṇṇanam tatiyam.

(§§12–13) Evaṁ nayavicittakārakakaṇḍam dassetvā idāni samāsakanḍam ārabhanto āha: rāsi dvipadikā ty ādi. Tattha rāsi ti saṅkhyāvacano, dvisattatī ti vuttam hoti. Dvandā ti dvandasamāsā dvipadikā rāsi, bahubbihi samāsā tulyādhikaranā eva liṅgena ca vacanena ca vibhattinā honti. Khemayu satapañcadvedasa kammadhārayasamāsādayo saṅkhām vīsatī digu-abyayībhāvasamāsā ca hārā aṭṭhavīsatī. Tattha dvipadikā dvandā ti dve padāni dvedvenā vā dvandā. Dvandasadisattā ayam pi samāso dvando ti vuccati. Linam aṅgam liṅgam, liṅgam viyā tilingam. Vuccate anenā ti vacanam. Ca-saddo aṭṭhānapayogo. Tulyam samānam adhikaraṇam attho yassa tam tulyādhikaraṇam. Bahavo vīhayo yassa so bahubbihi, bahubbihi sadisattā ayam pi samāso bahubbihi ti vuccati.

Tassa puriso tappuriso, tappuriso viyā ti tappuriso, tappurisadasisattā ayam pi samāso tappuriso ti vuccati. Uttarapadatthapadhāno tappuriso ti vuttattā. Kammam iva dvayam dhāretī ti kammadhārayo, yathākammam kriyañ ca payojanañ ca dvayam dhāreti. Tathā ayam samāso ekass<sup>44</sup> atthassa dve nāmāni dhāretī ti adhippāyo.

Diguṇo ca te gavo<sup>45</sup> cā ti dvegavo digu, saṅkhyāpubbana-puṁsake kattasaṅkhātehi dvīhi lakkhaṇehi gato avagato ti digu, digusadisattā ayam pi samāso digū ti vuccati.

Byayam bhavanti ti byayībhāvā, byayībhāvānam paṭipak-kho ti abyayībhāvo. Abyayānam atthe vibhāvayanti ti vā abyayībhāvo, vināsanavasena anayanti pavattanti ti vā abyayam. Upasagganipātāpadadvayañ vuttañ ca:

Na byaso tīsu liṅgesu                    sabbāsu ca vibhattisū

yesam n' atthi padānan tu                tāni vaccanti abyayā ti ( ? ).

Abyayānam attham bhāvetī ti abyayībhāvo. Vuttañ ca:

Sadisam tīsu liṅgesu                        sabbāsu<sup>46</sup> ca vibhattisū, vacanesu ca sabbesu                        yan na yeti tad abyayan ti ( ? )

Tīhi liṅgehi yo yasmā                        vibhattīhi<sup>47</sup> ca sattahi byayam na pāpuṇāti ti abyayībhāvā ti kittito.

Sayañ katan makkatiko<sup>48</sup> va jālanti ettha pana dve paṭipātiyā atthassa gahetabbattā abyayatthavibhāvānā n' atthi ti sayam katan ti samāso abyayībhāvo na hoti. Tathā pubbapadatthapadhāno abyayībhāvo. Keci pana: abyayāt-thapubbaṅgamattā anabyayam bhavatī ti abyayībhāvo ti pi vadanti. Ayan pana amhākam khanti ruci. Abyayatthapubbaṅgamattā anabyayam pi padam ekadesena abyayam bhavati etthā ti abyayībhāvo. Ettha ca ekadesaggahaṇam 'ko 'yam majjhe samuddasmin' ti ( ? ) imāya pāliyā sameti, samuddassa majjhe, majjhe samuddasmin ti hi viggaho. Attho pana samuddassa majjhe icc eva yojetabbam. Abyayībhāvo nāma du[vi]dhā nāmapubbapadam abyayapubbapadañ cā ti. Tattha gāmapati nagarapatī ty ādīsu nāmapadapubbapado ti, upanagaram upagaṇān ty ādīsu abyayapubbapadañ cā ti. Vuttañ ca:

Nāmapubbapado ca so                        abyayapubbapado tathā nāmupasagganipāta-                        vasena duvidhā mato ti ( ? )

Abyayībhāvo satta vibhattīhi vattati. Tam yathā: yāni yāni phalānī ti yathāphalam, pathamā abyayībhāvo; sotam anuvattate [ti] anusotam, dutiyā; jīvassa parimāne na tiṭṭhate [ti] yāvajīvam, tatiyā; saddhāya upeto [ti] upasaddham, catutthī; guṇato uddham [ti] uddhamguṇam, pañcamī; nagarassa anto [ti] antonagaram, chaṭṭhī; itthiyam adhikicca<sup>49</sup> [ti] adhitthi, sattamī abyayībhāvo nāmā ti veditabbo. Abyayībhāvo nāma niccāniccavasena duvidho vā ekavidho vā ti codanā. Abyayībhāvo nāma aññāpadassa viggahattā pubbapadadhāno apara-padhāno ti ce, pubbapadadhāno ti pariḥāro. Tathā nicco, so abyayībhāvo saññāvasena dīpito. Eko padhāno abyayībhāvo

pubbapadaṭṭhānam<sup>50</sup> kiṁ payojanam. Payojanam pana vitthārena saddasatthantaresu hoti. Idha pana samkhittena vuttam. Vuttañ ca:

Dvandā dvipadikā c' eva bahubbihi tappuriso Kammadhārayasamāsā digu-'byayā ca samāsā	dasa honti ca gaṇanā dvesatā gaṇasambhavā. kajā honti ca gaṇanā dayitan ti yā saññitā [ti] ( ? )
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Iti samāsakappass' athavaṇṇanam catuttham.

(§14) Evam gambhīrasamāsakaṇḍam dassetvā idāni tad-dhitakappam ārabhanto āha 'Kaccādito' ty ādi. Kaccāyana-gottādito niyamanam eva, vinā vajjetvā anekatthe sati, sabbe taddhitapaccayā ḥādayo honti eva niyamanam na hoti. Tatth' ādi-saddena Vāsudevagottādayo. Api-saddena taraty-ādi-taddhitādayo saṅgayhati<sup>51</sup>. Gottataddhitā nāma kin tam ti. Vāsiṭṭha, Gotama, Kaccāyana, Aggivessana, Moggallān'-Ukātta,<sup>52</sup> Vāsudeva, Vaccha<sup>53</sup>, Nārā[ya]na<sup>54</sup>, ukkaṭṭha<sup>55</sup>-majjhimahinakaṇḍisaṅkhātehi jātigottataddhitādi daṭṭhabbā.<sup>56</sup> Gottataddhite aṭṭha paccayā honti, yathā ḥa, ḥāyana, ḥāna, ḥeyya, ḥi, ḥika, ḥera, ḥava iti 'me aṭṭha veditabbā<sup>57</sup>. Taratyāditaddhite cattāro, ten' āha:

Dve paccayāni ekā va vikappādiggahañena	dvīsu suttesu vattate vuttā ḥikānikā duve ti (Sj 446cd, 447ab). <sup>58</sup>
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Rāgataddhite eko, ten' āha:

Rāgāditaddhite eko saṅkhepen' eva jāneyya	paccayo sa-ṇa-kārako anekatthesu sodhito [ti] (ab = Sj 447cd). <sup>59</sup>
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Jātataddhite cha paccayā honti, ten' āha:

Suttēna <sup>60</sup> iminā c' eva kiyo cāpi ca saddena	im'-iy'-ik'-ādiggahañena ca (cha) jātyā honti paccayā ti (Sj 448). <sup>61</sup>
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Samūhataddhite tayo paccayā honti, eko tā-paccayo lingattayesu vattati. Ten' āha:

Kaṇ(a)-ṇā paccayā vuttā  
lingattayena gahito samūhatthesu liṅgato  
hoti tā-paccayā idhā ti<sup>62</sup>  
(cf. Sj 449).<sup>63</sup>

Ṭhānataddhite eko, ten' āha:

Iyo so paccayo eko  
saddasatthe iya, eyya vattati Ṭhānataddhite  
te vidhanavicāritā ti  
(Sj 450).<sup>64</sup>

Upamātaddhite eko, ten' āha:

Upamātaddhite eko  
saddasatthe idha viya āyitattam pavattati  
therena na katā idhā ti  
(Sj 451).<sup>65</sup>

Nissite py eko<sup>66</sup> va paccayo, saddasatthantare pana dve ti.  
Ten' āha:

Nissite paccayā dvidhā  
ne eko paccayo eva lottha aññattha vattate  
Kaccāyane<sup>67</sup> na dipito [ti]  
(cf. Sj 452).<sup>68</sup>

Bahulataddhite py eko<sup>66</sup> va saddasatthe pana tayo, yathā:

Bahullataddhite ālu  
satthesu āluko c' eva paccaye ko pavattati  
therena na katā idhā ti  
(cf. Sj 453).<sup>69</sup>

Seṭṭha-taddhite pañca paccayā, yathā:

Adhite pañca paccayā taddhite suvisesane  
tara, tam', isik', iy', itṭhā icc ete pañca paccayā ti.<sup>70</sup>

Assatthitaddhite nava paccayā, saddasatthe pan' ekādasa,  
ten' āha:

Assatthi taddhite vī ca  
mantu ca sa-ṇa-kārō ca  
satthe idha iyā c' eva ī-sī-ika-ra-vantu ca  
paccayā nava dīpitā,  
therena na katā idhā ti<sup>71</sup>  
(Sj 454 cd, 455 a-d).

Pakatitaddhite eko va, vuttañ ca:

Pakati taddhite eko  
bahupakāro vidiṣu maya-paccayanāmako  
ñātabbam<sup>72</sup> taddhitesinā ti.<sup>73</sup>  
(ab = Sj 455 cd).

Pūraṇataddhite pañca, saddasatthe pana satta, ten' āha:  
 Pūraṇe paccayā pañca ima, t̄ha, ttā, tiye pi ca  
 pūraṇatthe pavattanti nītabbo taddhitesinā  
 tha, ma, a-paccayā sabbe therena [na] katā idhā ti.  
 (ab, cd = Sj 456).<sup>74</sup>

Saṅkhyātaddhite eko va paccayo. Vuttañ ca:

Saṅkhyāya taddhite eko paccayo ko ti dīpito,  
 visati visataddhitam tass' odāharaṇam mātam ti  
 (ab = Sj 457 ab).<sup>75</sup>  
 Lopādesāgamāvuddhi<sup>76</sup> saṅkhyāne pakatihi ca  
 neyyo<sup>77</sup> satthānusārena aññatra vividhā katā ti ( ? ).

Vibhāgataddhite dve, saddasatthe pana tayo, yath' āha:

Suttēna paccayo vutto vibhāge dhā vibhāgato  
 so paccayo vibhāgato ca-saddena pakāsito  
 saddasatthe vidham vutto vibhāgo ca vibhāgato ti ( ? ).<sup>78</sup>

Ime pannarasa taddhitāni. Sesā nidhanatti<sup>79</sup> nīñavatā saddasatthesu gahetabban ti *Kaccādito* ti etena gottataddhite sādhanatthan ti dasseti. *Apī* ti padena sabbataddhite sādheti ti dasseti. Attho pana suviññeyyo.

Iti taddhitakappass' atthavaññanam pañcamam.

(§§15–16) Evam paracittanayagambhirataddhitakaṇḍam dassetvā idāni ākyātakaṇḍam ārabhanto 'yam ācariyo āha: 'kattari' ty ādi. Kattarī ti kattusmiṁ, sabb' ete payogā pañca dhātumhi honti, nāññathā. Satta satam te payogā pana kamme yeva honti, tathā nāññathā. Bhāve payogā vipavattanti, merayā satavisapañcādhika saṅkhyāvacano. Pañca dhātumhi payogā honti, saṅkhepena saṅkhittena, marumayam sahassa pañcasatavisapañcādhika saṅkhyāvacane, gamumhi<sup>80</sup> payogā pana tiguṇā tīhi gunitā honti. Etto pañcadhātuto sambhavānurūpaṁ gahetabbaṁ eva. Te ca payogā aññathā dhātusu anantā aparimāṇā eva. Ādesapacayādīhi<sup>81</sup> sambhavanti ti. Ettā vatā payogā pañcadhātumhi gañanavasena marūmayam aññadhātūsu pi yebhuyyena

pavattantā na gañitabbā. Rūpasiddhipakaraṇam oloketvā gahetabbaṁ. Sesavacanam eva vattabbaṁ n' atti ti. Attho pana supākaṭo.

Iti ākyātakappass' atthavaññanam chattham.

(§17) Evam ākyātakaṇḍam dassetvā idāni kitakappam dassento āha: *kitādī* ty ādi. *Sabbe paccayā kitādī*<sup>82</sup> ekadhātuto siyūm. Anurūpato<sup>83</sup> yathāsambhavato *satta sādhane sati* pi pāyato yebhuyyena pavattanti, ettha ādi-saddena kitakiccapaccayā saṅgayhanti<sup>84</sup>. *Api*-saddena dhātusādhanāni saṅgayhanti.<sup>84</sup> Kito ādiye sante ti *kitādayo*. Paticca etasmā ti *paccayo*. Kitādi eva paccayā *kitādipaccayā*. Saha avayavena vattati ti *sabbaṁ*, payati yebhuyyena pavattati ti *pāyo*. Pāyassaddo bāhullavācako, yebhuyyenā ti attho. Ye paccayā bāhullena kattari pavattanti, te kitā nāma. Ye paccayā bāhullena bhāvakammesu<sup>85</sup> vattanti, te kiccā nāma. Ye paccayā sabbesu vattanti, te kitakiccā nāma. Vuttañ c' etam:

Tayo ca paccayā neyyā	kitakiccañāmañ ca
kitakiccañāmañ ca	Kitakā kattari neyyā
Kitakā kattari neyyā	kitakiccā tu sabbatha

kitakā kiccākā tathā
saddasatthe pakāsita
bhāvakammesu kiccakā
yebhuyyena pavattare ti ( ? ).

Kitapaccayā nāma kiñ tanti pucchā. Vuttañ h' etam:

Nvu, <sup>86</sup> ro, ḥa, ka, ta, ti, tu ca	tāve, <sup>87</sup> i, anta, māna, tum,
tuna, tvāna c' ime tera-	se kitapaccayā <sup>88</sup> siyūm.
anīyo, <sup>89</sup> tabba, ḥyo, ricca,	rīriya, kha sabbapaccayā
te kiccāpaccayā nāma	nītabbā paccayesinā.
No ca yu kvi ca rammo ca	ṇu, <sup>90</sup> ḥnu, tu, āvi idha a
t̄ha, rat̄thu, āni, <sup>91</sup> a, nu, kā	pannarasa kitakiccā ti

(cf. Sj 483–96, Kacc-bh 169–72).

kitapaccayā terasa

kitakiccā pannarasa

cha honti kiccāpaccayā
catutimṣa samūhato ti ( ? ). <sup>92</sup>

Saddasatthantare pana kitakiccabhedena dvedhā vuttā ti. Tathā pi lakkhañavasena vuttan ti daṭhabbam. Kitādi ti etena kita-kicca-kitakiccyae sādheti ti dasseti. *Apī* ti padena satta<sup>93</sup> sādhana vuttarūpam<sup>94</sup> ti dasseti. Adhippāyo pana ativiya pākaṭo yeva.

*Iti kitakappass' athavaṇṇanām sattamām.*

(§18–20) [Evam kitakaṇḍam] dassetvā idāni attanā kattabbassa pakaraṇassa guṇam dassetum *iminā kiñci lesena* ti ādi āraddham. Sabbe *payogā* pana *ekena bindunā nāñinā* kula-puttena nāñena samannāgatā *saddāraññe* saddasañkhāte āraññe<sup>95</sup> *jināgame vihitā sakka*<sup>96</sup> *nātum* paṭitum, *binduraso*<sup>97</sup> bindurasa-upalakkhito vegena sīghagamanena, *iminā kiñci lesena* iminā upāyena te payoge jānitvā<sup>98</sup> sīgham<sup>99</sup> pavesāya *puram*<sup>100</sup> piṭakasankhātam puram [*rammam*] ramitabbam nānā nayehi *maggo* upāyo *ujumaggam tam* kulaputtānam *maggam* upāyam visodhito mayā ti adhippāyo. Nānānayena *saddāraññe* ti yojanā. Patisaraṇam karotī ti *paṭikam*, paṭi-visum vā karotī ti *paṭikam*, patisaraṇam kariyati etehi ti vā paṭikam, paṭikam viyā ti paṭikam. ‘Tsu vuddhi’<sup>101</sup> ti (Kacc 404) ādinā suttēna paṭika-saddassa piṭakādeso hotī ti kate rūpam. Saññiyate saññī, piṭakā ti saññī piṭakasaññī,<sup>102</sup> piṭakasaññī eva piṭakasaññī<sup>102</sup>, piṭakasaññī yassa tam piṭakasaññitam, tassa bhāvo *piṭakasaññitam*.<sup>103</sup>

*Iti GANTHASĀRAM<sup>104</sup> SADDABINDUVINIC-*  
*CHAYAM samattam.*

*Yo thūpathūpo va dhiro*  
samāno<sup>105</sup> *jinassa dhātu*  
*vasīhi katehi anekanekā* *patiṭṭhanabhuto*<sup>106</sup>  
*suvaṇṇapaṭehi acchādayitvā* *kārāpayante HARIPUÑ-*  
*āvhayitabbo*<sup>109</sup> *JAYASMIM*<sup>107</sup>  
*Yonanagare*<sup>111</sup> *harissaramsihi*<sup>108</sup> *jajjalamāno*  
*laddhābhisekho*<sup>112</sup> *nānātta so nayena āvuto.*<sup>110</sup>  
*Tam thūpathūpavaram*  
*nissaya TĪKAM* *visuddhasilo samaṇānam indo*  
*SADDASSA BINDU-*  
*vivaraṇattham* *rājādhirājino ti pūjayitvā.*  
*GANTHASĀRAsāri.*

*Evam saddanayagambhīre*  
ganthā saddhānaddhiyā sattasū  
dhammato  
*atibhayisāyam*<sup>114</sup> *GANTHA-*  
*SĀRASĀRAM* sotunam uttama<sup>116</sup> tipiṭaka  
jānanam<sup>117</sup>  
*Tasmā yeva ca dhirā*  
nipuṇā<sup>118</sup> mandapaññā ca ye etam  
sumana<sup>119</sup> patipakaram  
vārayeyyam  
*Pamuditahadayānam*  
sattupame gaveyyam acchambha  
silavutti<sup>121</sup>  
sad hutiparasati sihā-  
dhūre sabbaṅgasampanne  
ramme sādhujanākīṇe  
vadḍhane sabbavatthūhi  
nagare gocaram katvā  
vasissāmi āham etha  
nādam nāññoye deyyum  
HARIPUÑJAYA<sup>122</sup> nāmake  
janasutanisevitē  
rājasetṭhanivāsite  
ārāme RAMMA nāmake  
TĪKĀYAM racitā mayā ti.

*Iti bhaddanta SIRISADDHAMMAKITTI-MAHĀ-*  
*PHUSSADEVAttherena*<sup>123</sup> racito GANTHASĀRO nāma<sup>124</sup>  
niṭhitō, paripuṇṇo, samatto.

Devaloke manusse vā  
sabbesam pavaro hutvā  
Manussalābhām laddhābhām  
sarūpo nāñasampanno  
samsaranto punappunaṁ  
nāñatikkhaṁ labhām' aham.  
virūpo mā bhave mama  
pahomi piṭakattaye.

SADDABINDUTĪKĀ niṭhitā.

### *Notes to the Introduction*

1 siglum CPD Epil, see bibliography.

2 the 14 texts (with 30 auxiliary works) are as follows:

CPD	Pit- sm	author, text	origin, date (century)	size	auxiliary works
5.4.1	395	Saddhammasiri Saddatthabhedacintā	Lankā	400 vss. 3	

5.4.2	398	(Mahā)Yasa Kaccāyanasāra	Thaton 13th	72 vss.	4
5.4.3	435	Saddhammakitti Ekakkharakosa	Toungoo, 15th	131 vss.	1
5.4.4	416	Saddhammaguru or Saddhammapāla, Saddavutti	Pinya	115 vss.	4
5.4.5	409	(King) Kya-cvā Saddabindu	Pagan 13th	20 vss.	2
5.4.6	405	Nāgita Saddasāratthajālinī	Pinya 14th	516 vss.	1
5.4.7	391	Samgharakkhitā Sambandhacintā	Lañkā before 13th	122 items	2
5.4.8	422	Saddhammañāna (also ascribed to King Kya-cvā's daughter) Vibhattyattha	Pagan 14th	37 vss.	2
5.4.9	411	Dhammadassi Vāccavācaka	Pagan	59 vss.	3
5.4.10	419	Ariyavañsa (Dhammasenāpati) Ganthābharaṇa	Sagaing 15th	97 vss.	4
5.4.11	425	Mañgala Ganthañhipakarana	Pagan 14th	36 items	
5.4.12	414	(Mahā)Vijitāvi Vācakopadesa	Sagaing 13th	110 items	
5.4.13	402	(Mahā)Yasa Kaccayanabhedā	Thaton 13th	120 vss.	1
5.4.14	393	Dhammasenāpati Kārikā	Pagan 11th	180 vss.	2
				568 vss.	1

*Saddatthabhedacintā* (CPD 5.4.1), and *Sambandhacintā* (CPD 5.4.7) and a subcommentary on it were written in Sri Lankā; one subcommentary on *Saddabindu* (CPD 5.4.5,2) and *Ganthābharaṇa* (CPD 5.4.10,2) were written in Northern Thailand; all other texts were written in Burma. The *Ganthalñhipakarana* (CPD 5.4.11) has two versions, both in prose (see note 7).

3 The earliest text, the *Kārikā* (CPD 5.4.14), was written in the reign of King Kyan-cac-sā<sup>3</sup>; no text seems to be later than the 15th century A.D., but the 'minor grammar texts' appear as a closed collection only in modern times.

4 siglum Pit-sm, see bibliography.

5 CPD 5.1, 5.2, and 5.3 respectively

6 The two Burmese printed books mentioned as 'Saddā nay 14, Rangoon 1281 B.E.' and 'Saddā-nay nisya, Rangoon 1284 B.E.' were most likely published by Praññ-kri<sup>3</sup> manduin, the *Nissaya* being identical with N1 used for this edition. Moñ Nñvan<sup>1</sup> Moñ (1975) § 415 states that another

*Nissaya* publication was issued in 5 fascicles by Kavi-myak mhan Press between 1898 and 1904 and reprinted in 1923 (approximately). The order of texts differs from the issue by Praññ-kri<sup>3</sup> manduin Press; the *Ganthalñthi Nissaya* is replaced by the *Nissaya* of the *Rūpabhedapakāsanī*.

7 These two anthologies are used as P and N2 for this edition. In Be 1954 the order of texts is slightly different. The first nine texts are the same. Next come *Vācakopadesa* (CPD 5.4.12), *Kaccāyanabhedā* (CPD 5.4.13), *Kārikā* (CPD 5.4.14), *Ganthābharaṇa* (CPD 5.4.10). Then follows *Ganthalñhipakarana* (CPD 5.4.11) in two versions, both with the serial number 14 but distinguished as *Cullaganthalñhipakarana* and *Mahāganthalñhipakarana* in the preface (*Icchāsayanidānam p. kha*). The editors state that the larger text (101 prose items) is actually a subcommentary on the shorter text (36 prose items). Apparently CPD 5.4.11 refers to the larger text. The last text (serial number 15) is *Rūpabhedapakāsanī* by Nñon-kan Charāto<sup>2</sup> Ü<sup>3</sup> Cakkinda, also known as Ü<sup>3</sup> Budh (1787–1842 A.D.).

8 CPD lists Sinhalese prints for the two texts written in Sri Lankā and several works written in Burma, i.e. the *Vibhattyattha*, and subsidiary works on *Ganthābharaṇa*, *Kaccāyanabhedā*, and *Kārikā*. *Sannayas* for *Sambandhacintā* and *Kaccāyanabhedā* are also mentioned.

9 The text is mentioned in Gv 64,4 (*Kyacvā-rañño Saddabindu nāma pakaranam . . . akāśi*) and 73,28 (*Saddabindupakaranam . . . attano matiyā Kyacvā nāma raññā katā*), Sās 76, 25, Pit-sm § 409, PLB 25, Bode (JPTS 1908) p. 99, Bode (JPTS 1894–96) p. 79. Bode (l.c.) and Franke (PGL 55) state that King Kya-cvā's preceptor is regarded as author by some sources (PGL 55: *Rājaguruthera*). This view is apparently based on a faulty reading in Gv 73,28 (Ee 1886, M: *dhammarājassa gurunā aññatarācariya katam*); cf. Bode (JPTS 1894–95) p. 79, note 1. Sās 76, 11–77, 6 and Pit-sm § 289 (s.v. *Pa:amatthabindu*) give some details on King Kya-cvā. He was the son of King Jeyyasinkha, and took the title of *Dhammarāja*. His name Kya-cvā is regarded as a derivation from the Burmese word *kya-na-cvā* because he was extremely well versed in the Tipiṭaka (Sās 76, 13–16: . . . *Jeyyasinkhanāmakassa rañño putto Kyacvā nāmako rājā raijam kāresi. Dhammarājā ti pi nāma lañcham patigganhi. Tisūpana pitakesu yathābhūtam vijānakatāya Marammavohārena Kyacvā* (so read) *ti vohāriyati*).

10 Fausböll (JPTS 1894–96 pp. 49–50, § 162) describes a manuscript of this subcommentary in the India Office Library and gives the text of the prologue and the terminal title with the author's name. The subcommentary is called *Saddabindutikāpakarana* and the author Sirisaddhammakitti-Mahāphussadevathera (cf. PLG 55). The title *Saddabinduvicchya* is mentioned by Bode (PLB 25 note 4). The title *Ganthalñro* is found in T used for this edition.

11 The Burmese printed edition refers to the author as Sirisaddhammakitti-mahāphussarevatthero both on the title page and in the terminal title. The verses in the colophon call him Phussar(!)evatthera.

12 Haribhūñja (or Labhuñja, Sās 48, 21 foll.) is sometimes identified with Chiangmai (so Sās 49,5), but see Likhit Likhitananda (1980), pp. 64 foll. Haripuñja is the older capital of the Mons which was captured by the Northern Thais, while Chiangmai was founded by them as their new capital.

13 Likit Likhitananda (1980) p. 72 describes the author as a contemporary of Nñnakitti, the author of several *Yojanā-s*, who was a junior

contemporary of King Tilokarāja (1442–87 A.D.).

14 T vss. 3cd: *porānehi katānekā santi yā pana vanṇanā*. A subcommentary by King Kya-cvā himself is mentioned in Pit-sm § 410 (cf. CPD 5.4.5.1).

15 So Likhit Likhitananda (1980) p. 72

16 from 1578–1774 (Likhit Likhitananda (1980) p. 66).

17 cf. Pit-sm § 966 and Mon Nñvan<sup>1</sup> Mon (1975) § 415. The date is based on Lha Samin (1961) p. ba.

### *Notes to Saddabindu*

1 = catusatthi (T)

2 sarā (T)

3 = dvipaññāsa (T)

4 asi, ist (T)

5 so T; P N1,2 uju

6 = tisatacatupaññāsa

7 = thiyan (Ny)

8 = atthanavasatam

9 cha kārakesu (T)

10 asmiñ (T)

11 = dvāsattati

12 dvipadikā (T)

13 °ā (T)

14 khemayu (T); = dvādasasatam

15 = dvekūnavisati

16 = athavisati

17 maru° (T)

18 gemumi (T)

19 paccaya pi hi (T)

20 sindu- (T)

21 so T; P °sankhātum

22 or sabbha° ? (Ny); P sobbi-; T om.

23 paratthanipakena va ? (Ny)

24 so Ny; P °gambha-; T om.

25 so Ny; P rāja; T om.

### *Notes to subcommentary*

1 F lokakhīna mahodayam

2 F -dam

3 F -ṭṭentu

4 neyyatthajanananam? Ny

5 metrical passage, reference by Ny

6 ganthaniyāmakathā ?

7 so Ny; T ruci-

8 pan' ettha?

9 T ya so katta-

10 metrical passage (Ny)

11 T -sampatti-

12 similar examples in Kacc-bh 59–

63

13 [ ] supplied by Ny

14 so Ny; T samānam

15 padussat' it'

16 metrical passage (Ny)

17 reference by Ny

18 metrical passage (Ny)

19 Kacc 403: kvacādi majjhuttarānam digha-rassā paccayesu ca (supplied by Ny)

20 T kamevā ti

21 T 'me

22 so Ny; T budhā

23 so Ny; T binditvā

24 so Ny; T loka

25 Ny luttāñ

26 so P; T sarā

27 T induro

28 T -puñja

29 T -re

30 so Ny; T -kkammam

31 T 'dhippeto

32 so Ny; T rasse

33 Ny -o

34 Ny Vajirākkanisākare

35 Ny nayanādisu

36 cf. Ekakkharakosa 24–25

go gone thi pume sese

sagge vajire vācāyam

gitari khandhe gandhabbe

ise surassati-disayañ ca

and Abhidhānapadipikātikā (ad Abh 495 goṇo go)

sagge kare ca vajire

thi sorabheyyi nett'-ambu-

pumindriye jale kare

bhumyam niññe ca sūriye

cande dukkhe sugāyane

go-saddo samudirito.

37 Ny lopam

38 source slightly different

39 so Ny; T kāraṇa

40 Ny vimuccitu°

41 Ny vivattam

42 source slightly different

43 T -kāraṇam

44 so Ny; T etassa

45 so Ny; T Diguvo cā ti

46 T sabbesu

56 Cf. Sj 443–444:

Vāsittho Gotamo c' eva

Moggallāyano 'cc ādi ca

Vāsudevo ca Vaccho ca

majjhimo kañhādi gottam

Kaccāno Aggivessāno

uttamo ti pavuccati.

Nārāyano Sākañjo pi

hīno nāmā ti vucate.

57 cf. Sj 445:

no nāyano ca nāno ca

ni ca nikō ca atth' ete

Cf. also Kacc 344–349.

neyyo nero nano pi ca

apecca honti paccayā.

58 cf. Kacc 350, 351; Sj 447: niķa, niya

59 Kacc 352: na

60 Kacc 353

61 ima, iya, ika, kiya

62 T pi

63 Kacc 354: kañ, na Kacc 355: tā

64 Kacc 356: iyo, iya, eyya

65 āyittatta

66 so Ny" T byako

67 so Ky; T -yana, cf. Kacc 358

68 lo, ne

69 Kacc 359: ālu, āluko

70 tara, tama, isika, iya, ittha;

cf. Kacc 363 and Sj 454

71 cf. vi ca, ī, sī, ika, ra, vantu,

mantu, na, iyā; (Kacc 364–370)

72 so Ny; T -tabba

73 Kacc 372: maya

74 Kacc 373–374, 384–385: i, ma,

tīha, ttā, tiya, tha, ma, a

75 Kacc 378: ti

76 so Ny; T lopādesog-

77 T ū no yyo

78 Kacc 397: dhā sa

79 taddhitatthinā ? (Ny)

80 so P; T gemumi

81 so P; T ädese paccayādi pi

82 Ny kitādi

83 so Ny; T anurūpagato

84 so Ny; T -ati

85 so Ny; T -dhammesu

86 so Ny; T ū

87 so Ny; T tāva

88 T tapaccayā

89 so Ny; T aniyō

90 so Ny; T sva

91 so Ny; T tu, ratthu

92 terasa kitapaccayā:

ṇvu (Kacc ), ro (Kacc 534–535, 538–539), na (Kacc 524, 528–529),  
 ka (Kacc ), ta (Kacc 555–557), ti (Kacc 552), tu (Kacc ), tāve  
 (Kacc ), i (Kacc 551), anta, māna, tum (Kacc 565), tuna, tvāna  
 (Kacc 564);

cha kiccapaccayā:

aniyo tabba (Kacc 540), nyo (Kacc 541), ricca (Kacc 542), ririya (Kacc 554), kha (Kacc 560);

pannarasa kitakiccapaccayā:

no (Kacc ), ca (Kacc ), yu (Kacc 533, 547–548), kvi (Kacc 530),  
 rammo (Kacc 531), nu (Kacc ), ṣvu, tu, āvī (Kacc 527), t̄tha, rat̄hu,  
 ini, a, nu, kā (Kacc 566).

93 T sattā

94 ?

95 so Ny; T -sangahe aññe

96 so P; T sattā

97 P sindhuraso

98 so Ny, T jānitāna

99 so Ny; T sikkhā

100 so P; T rūpam

101 Kacc 404: tesu vuddilopāgama-  
vikāraviparitādēsā ca

102 T repeats

103 The epilogue is difficult to restore satisfactorily from the single printed book available to me.

The final verse of Saddabindu is ignored in the subcommentary. Ny has supplied the following Pāli paraphrase:

(§20) *dhammena dhammānurūpaṁ, sobbhipatinā (vā sabbhapatinā)*  
*sahasamuddena pathavitale issarena, paratthanipaken’ eva paresam*  
*atthahitāvahē nipunēna, gurunāmakena gurūhi dinna-(Kya-cvā ti)-*  
*nāmakena, dhammarājā dhammarājena, Kaccāyanuttaratañe-Kaccā-*  
*yanācariyena utta-(kathita)-saddanaya-atthanayasāñkhātehi ratanehi*  
*sampunne, cittagabbhakone vicitragabbhassa, ovarakassa koṇe, ekadese,*  
*padipo dipajālā, kiñci thokamattam, jalito ujjālito.*

105 T samano

106 so Ny; T paṭipāṭṭhāna-

107 so Ny; T paripañca

108 T harisaramsihi

109 so Ny; T avavha-

110 so Ny; T avatto

111 T yoha- cf. Sās 48,18–52,3 on  
*Buddhism in Yonakaraṭṭha*

112 so Ny; T laddho

113 T PHUSSAREVA

114 so Ny; T ti abhayisāyam

115 T parārganthi-

116 so Ny; T sotunamattama-

117 T bhi-

118 so Ny; T -punnā

119 so Ny; T tumana-

120 so Ny; T paso-

121 T sihavutti

122 so Ny; T 'RIPUÑCEYYA

123 so Ny; T ganthasāronodha

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Ññvan<sup>1</sup> Mon, Mon: *Kun<sup>3</sup> bhoñ khet mraṇmā nissaya myā<sup>3</sup> cā cu cā ran<sup>3</sup>* (Catalogue of Burmese Nissayas belonging to the Kun<sup>3</sup> bhoñ Era, 1748–1888), Rangoon 1975, unpublished thesis for the diploma of library science at the University of Rangoon

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Yam, Ü<sup>3</sup> (*Muiñ<sup>3</sup>khuin<sup>3</sup> mrui<sup>1</sup>cā<sup>3</sup> piṭaka-to<sup>2</sup> 'up mañ<sup>3</sup>kri<sup>3</sup> Mahāsirijeyyasū*): *Piṭakat-to<sup>2</sup> samuin<sup>3</sup>*, Rangoon (Hamsāvatī) 1959

Gv = Gandhavāmsa

Kacc-bh = Kaccāyanabheda

Sj = Saddasāratthajālinī

Pāli texts are cited in conformity with the conventions in CPD.

MAINZ

Friedgard Lottermoser